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ANANTA KUMAR GIRI

Education for Self-Transformation and Social Change — A Glimpse into the Work of Chitta Ranjan Das

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Revitalising Madrasa Education

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DIRECTOR**

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Editor :
SUTINDER SINGH

Education for Self-Transformation and Social Change

A Glimpse into the Work of Chitta Ranjan Das

Ananta Kumar Giri*

Our schools are only a means. Our primary objective is change: our change as an individual human being, and the change of our collective life and wider society making use of us as catalysts. And above all, it also refers to the change of attitude of those parents and guardians who have reposed their faith in us and leave their children with us (Das 1989a: 20)

The above sums up in a succinct way the vision of Chitta Ranjan Das, a creative seeker and transformative critic of our times. Das has contributed enormously and raised many fundamental questions in many fields of life — from literature to politics. Das's whole life has been an involvement with laboratories of alternative education and alternative living. Of particular relevance here is Das's work in the field of education and his contribution to the building of a critical pedagogy. Das has written enormously in this field and some of his works are: *Jeevan Vidyalaya* (The School of Life), *Jangala Chithi* (Letters from the Forest), *Sikhyaru Sankramana* (From Education to Contagion), *Nua Sikhyara Ahwana* (The Challenge of a New Education), *Nua Sikhya*, *Nua Bishwasa* (New Education, New Faith), *Nua Sikhyara Prastuti* (Preparation for a New Education), *Nua Sikhyara Paddhati* (The Method of a New Education), and *Sikhya O Chetana* (Education and Consciousness)¹.

By social change Das does not refer to the external indicators of standard of living but to transformation of consciousness, transformation of the quality and purpose of relationship among individuals in society. For Das, to talk of social change is to talk of change of base and the base here is not merely the base in Marxian sense but what Das calls "Anuragara Bhumi" — the base of aspiration and desire. Das believes that in the change of our "Anuragara Bhumi" in the "Adharasila" (founding blocks) of our life, education has to perform its catalyzing function. Das also believes that the object of true education and education of the future is to make us critics — critics of our desire, critics of the culture which contains many "chains of illusions" for us, critics of the institutions which make human relationship unjust and degrading and above all a critic of power, the power which claims to be a repository of virtue and definer of truth. Critical pedagogy, for Das, has to transform us from *Shukara* to Socrates — from the satisfied pig to the dissatisfied Socrates — a Socrates who incessantly works as a perennial gadfly for the power that be in society². A proponent of perennial transformative criticism in the school of life, he thus asks us: "If there is no Socrates in the street, can't there be a Socrates in the classroom?"³

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Das's vision of education as a practice of transformation, which is the main subject of this paper, has been formed through his involvement with two alternative educational experiments. We can briefly acquaint ourselves with these two, though a critical analysis of Das's engagement in these is not the main objective of my engagement here. The first is Das's work at Jeevana Vidyalaya or the Jangala School at Champatimunda near Anugul in Orissa. Founded in 1954 in a forest near Anugul this school was to teach students after they had completed their 8th standard, the *buniyadi* education of the basic school system. The basic schools, we may recall, were the schools which followed the Gandhian method of basic education. But though meant to prepare students with the level of information and education that a 12th standard student has, the school did not follow the syllabus of the state matriculation board nor did it prepare itself for the state matriculation examination. In the beginning the education department of Orissa had agreed to the school's agenda of self-evaluation and evaluation of the students by a special committee. But in the final year, for many different reasons — political and otherwise — the education department of the state passed its decree that the students of the school would have to take part in the general high school examination. This was a blow to Das, his colleagues, and students. Despite his efforts, the state education department did not alter its decision and Das left in protest.

About this school, Das tells us in his *Jangala Chithi*: "This school of ours is a school which touches the whole world" (Das 1971: 31). "The night of our world comes to an end at three o' clock in the morning, when the *Kuantera* (the morning star) rises up to the Mandaragiri mountain, then our prayer begins" (Das 1971: 36). And about the aspiration that moved the school, Das provides us a glimpse of his dream: "We will be in continuous motion as the drop of water in the petal of lotus. No temptation of laziness will diminish our youth" (Das 1971: 33).

At the forest school, students were taught literature, social studies, education, general science, mathematics, etc. Students were being examined by the school as well. Students were writing their diaries and sharing these with their teachers. In turn, students were given reflective comments about their personality and work. About a student named

Harihara what Das writes deserves our attention: "A negative attitude of shirking the responsibility of life, i.e. it would have been alright if I had not taken up the burden of the world, is holding you. Your body also has been bearing the biting of this attitude. Your mind is also suffering no less" (Das 1971: 23).

When one reads Das's *Letters from the Forest*, one is struck by the description of multifarious activities that the students were engaged in. One such is the relief work that the students had done for a month and half in Ersama, Orissa during the flood in 1955 and the other is the preparatory work that they had done for the Sarvodaya conference in Puri. For Das, a school cannot be confined to the four boundaries of the classroom and must touch the whole of life and embrace the whole world.

Letter from the Forest also presents us Das's critique of the existing educational system and his agenda for the future. Das wrote nearly forty years ago: "The education of this country has wonderful instruments, wonderful objects of study, has in it the programme of teaching tons and tons of books but has no heart" (Das 1971: 74). For Das, because the education of the heart has been systematically neglected, after all one's rigorous studies and the successful passing of examinations, one's attitude to life is becoming narrow and brutish. Another critical remark Das makes in this work relates to the problem of educating the educators. For Das teachers in our country give tons of advice to students to transform their twenty-four hours to thirty-six hours but they themselves don't feel any prick of conscience for not having read a single book for years. Das also sensitizes us to the problems in a developing country like India when education — even the experiments in alternative education — is totally controlled by the government. Das writes about this poetically: "In the bald branch of the tree of education sits the old attitude and the bird of the old power; this bird is eating all the new plans which reach it with ceremonious drum beating with absolute detachment like the sparrow in the house of the meat-cutter" (Das 1971: 92). It is needless to name here the "Kansai Gharrara Para" (the sparrow in the house of meat-cutter) that Das refers to in his text. Das also writes: "When we are at play as inspired children in this expanded home of ours, the masters in the educational department continue to warn us that we don't have this record of things, that attendance book and our report has not reached them in

time. I will tell them today: 'Don't come to judge us from our records and our methodical dealings. You identify us from our day-to-day life, you evaluate us from our daily webs of relationships, you also take part in our bliss here, you examine us by being with us.' Leave these old whims and earn the reverence to understand the wonder of the new" (Das 1971: 21).

Das tells us that in the forest school they had taken a solemn vow that they will not allow their poverty to impoverish their souls. They had resolved never to forget that they have come there to participate in the glorious and wonderful march of life and the world. This march was interrupted outwardly with the insistence of the state department of education to face the general high school examination and the subsequent departure of Das from the school. The students of the forest school at Champattimunda became dispersed here and there. Some went to other high schools and studied from the beginning. Some lost one year, some others more. But Das tells us that none of them has given an evidence of lack of worth in their lives. They have shown no less success in the accepted tracks of education as well. In the words of Das: "Not a single one of them has sit silently and has condemned his fate. Though they have been dispersed in the tracked or untracked path of life in such vast Orissa, still the thread of some single heart is binding all of us together" (Das 1971: 142).

Thus for Das through his experiment in life school formally failed, the spirit of Champattimunda still lives. It is the vibrancy of the same spirit that brought Das to another effort in alternative education nearly one and one-half decade later. If during his first experiment Gandhi's basic education was a main source of inspiration this time for Das it was the vision of integral education propounded by Sri Aurobindo and the Mother. Das was the Director of the Institute of Integral Education at Bhubaneswar for some years in the 1970s and then he has been associated with all the integral education movement in Orissa today. Das is also a connected critic of this movement as some in the movement now want to make easy friendship with the government for financial support and other gains. Das warns that no government in the world can make sense of, what to speak of supporting, an initiative which believes that man is a symbol of infinite possibility. However being an optimist in institutional evolution and evolution of mentality, Das

nonetheless argues that an evolved government can support initiatives in transformative education and critical pedagogy without the aggrandizing zeal to dictate its every step and interfere with it.

III

The brief presentation of educational experiments Das was and continues to be involved in provides a backdrop for us to discuss Das's reflection on education and transformation of consciousness. Some engaging categories in Das's world of reflection which literally seize us when we walk with him in his many books are: *sraddha* (reverence or faith), *sambandha* (relationship), *netrutwa* (leadership), and *tapashya* (concentrated meditation). For Das, the aim of the new education, for instance integral education of which Das is now a devoted proponent, is to aim at experiments in new collective life. This experiment has to begin with the relationship between students and teachers. This relationship has to be based on the foundation of what Das calls *atmiyata* or intimacy and *sraddha* or reverence for life. To quote him: "The intimacy that arises out of the threads of relationships between the students and the teachers will usher in a revolution in the field of education. It will make a revolution in the world through the instrument of education as well" (Das 1991: 36).

Intimate relationship is the foundation of the critical pedagogy of Chitta Ranjan Das. But what is the relationship between intimacy and sexuality? (Giddens 1992; Giri 1994). Engagement in intimate relationships may involve a sexual relationship among people and this may take place even among the students and the teachers. Of course, one cannot *a priori* judge the sexualization of intimate relationships but there has to be some critical yardsticks for distinguishing between coercion and genuine love in this. In his writings Das has not addressed the challenge of sexuality in human intimacy especially in the sphere of education. Elsewhere Das (1985) has talked about purification of desire through the development of aesthetic sensibility. But this he has developed in the field of aesthetics and now the question of purification of desire — its methodology and practice — must find a place in Das's vision and practice of education.

Sraddha is an important asset in the educational philosophy of Chitta Ranjan Das. For Das, a greater capacity for love and reverence, what he calls "sraddhaseelata", is hidden within us and the objec-

tive of education is to free this hidden reverence to the throbs of life.

Associated with the attribute of *sraddha*, are sincerity and courage. A teacher must be sincere and courageous. For Das, the object of true education is to teach us when to say no and how to say no. In order that a teacher may teach his student how to say "no" he must have the courage to say "no" to power. As Das challenges us : "A teacher must be courageous; he too must be able to instil courage. A genuine teacher must be able to distribute that courage — the courage and the freedom of fear that is required for a flower to blossom" (Das 1991: 35).

Continuing his dialogue on courage, Das further tells us: "The *tapashya* of the teacher is the *tapashya* of *sraddha*. Like the demon he is not engaged in this *tapashya* for the acquisition of more power but for more *sraddha*. It is *sraddha* which makes knowledge radiant, expands it to right fields of activities and makes one capable of more giving, and true *sraddha* acts as the mother of courage" (*ibid*). Das laments that this relationship among *sraddha*, *sahasa* and *Sikhya* (reverence, courage, and education) is broken asunder in our modern times when men of knowledge have considered it safe to be totally servile to the men of power. In the words of Das :

If the men of knowledge of the world were courageous then knowledge now would not have worked as a bonded labourer in the palaces of holders of power. The day when those who know more decided to be cowards and accepted it as a safe path to obey commands, from that day it has been all a free ground for the demons. All knowledge now is bursting into bubbles of water after having entered inside the heads of the cowards. Knowledge now has no strength to reach the heart anymore. So in spite of all the crackers being exploded in the name of knowledge all around, today the world is chained to ignorance and darkness (*ibid*).

Keeping the experiment in integral education in Orissa in mind, Das tells us that in the new schools we can change the direction of the current stream while literally standing at its face. In the words of Das :

In these schools, we will not conspire to make our children rude and inflexible like us adults. This is possible when we are courageous, open, and at ease like children with them. Then only

the children can touch their psychic being. This process of touching is real progress. It is not at all the fact that our children will be at work at this progress and we as teachers are there only to help them. As teachers this progress must be necessarily at work in our lives as well. From this point of view, a teacher is a student as well. He should be able to measure his own progress. If this does not happen then students will measure him by hook or by crook, they will measure his progress and ask for the certificates of thrust and sincerity from him (Das 1987: 25).

Das confronts a self-critical question vis-a-vis the initiative in integral education. This question is "Why do we call this initiative a movement? Das responds to this affirmatively :

Because there is an imagination in this initiative for totally transforming the previously recognized foundations of individual and collective relationship. We hope that by dint of this the bases of our aspiration and desire will change, through this we will be able to look at us and accept and experience each other in a new thread of relationship; there will be a new expansion in our aspiration in all the dimensions of movement of life from *Anna* to *Ananda* — from food to freedom (Das 1989: 44-45).

Das invites us to realize that the next peak of evolution in individual and collective life is awaiting all of us and in order to be worthy of these peaks we must be in relationship with each other, we must be in each other's intense communion. We must change as individuals and through us the collective life that we belong to and create also has to change. Das believes that we can use us as an active laboratory of experiments for the next stage of evolution. The foundation of a good society, for Das, lies in egoless interaction and sharing among its members. A sincere and intimate relationship among individuals can be the catalyst for a change of consciousness and society.

IV

Das's reflection on change simultaneously puts emphasis on consciousness, relationship and institutions. Unlike the determinists of all kinds, Das does not proceed with either sociological or psychological determinism. Das believes that those who are conscious of their degradation and seekers of a new freedom and solidarity can change the course

of history. But they cannot do so by being bound to their self-discovered enlightenment and prosperity. They must participate in alternative collective living and imagination. Das believes that in this dialectical interaction between the conscious educated being and alternative intersubjective and social relationship, lies the vital role of institutions. Many years ago Das had once told me that the failure of our country lies in our failure in building appropriate institutions. Of late, thinkers such as Roberto M. Unger, Claus Offe, and Ulrich K. Preuss have told us how institutions ought to be educators of desire and how they ought to help us make the distinction between our "more desirable desire and less desirable desire" (Offe and Preuss 1991; Unger 1987), Das also expects institutions to perform a similar pedagogic function. But the significance of Das lies in his emphasis not on institutions *per se* but on alternative relationships founded on intimacy, sincerity, and egolessness. Das believes that work on transformation can begin with new *sambandhas* — alternatives relationships — of which we are all capable of and of which we all can certainly strive to be worthy if we so desire. It is these alternative relationships among individuals which can be the genealogical ground of new institutions — institutions which hold the keys to the future.

One of the essays in Das's *Sikhyaru Sankramana* is entitled, "There is also the world outside the book". For Das, men of education ought not, even for a moment, forget this truth. Thus Das continuously reminds us of the role schools, educational institutions and teachers have to play in creating a good society and a dignified public sphere. Das stresses that in order to free India from the deception of the hooligans we need a new leadership but let there be no expectation that this leadership will emerge only from the field of politics. For Das, "Let a new leadership come from the teachers, from the schools and universities and let our literature and art participate in a *tapascharya* for begetting this new leadership" (Das 1995).

Those who are holders of power as our leaders and managers can also participate in creative experiment in building a decent society that Das talks about. The tragedy of contemporary India is the tragedy of clinical preoccupation with power on the part of our leaders — our politicians and administrators — at the expense of any other self-enriching practices of life such as reading and writing. The leaders of our earlier generation, namely, the generation which saw us free from the shackles of the

British domination combined their political work with creative technologies such as reading and writing. Gandhi was, of course, the most ardent practitioner of this tradition but he was certainly not an exception. But in our current generation one can easily count on finger politicians who also consider reading and writing important. Some of those who do so look at knowledge through the vantage point of power, hence their creative pursuits probably occasion no moment of critical self-reflection in them, no humility in them.

Building on the insights of Das we can argue that making the managers and administrators of bureaucracy and governance creative seekers in the life of school is a challenge for us as educators. Can we create a ripple in those who sit on our destiny through our creative living and thus in turn make them seek for the higher values of service and the "capacity for otherness" in their lives? To put it in the current lexicon, critical pedagogy has to play a key role in the renewal of the public sphere by making those who have structural importance in that sphere realize that they are servants of not only their isolated individual happiness and certain creative technologies of self such as reading and writing are ultimately emancipatory for them as well.

Criticism — self, cultural, and social — is an important challenge before us today especially when the known collective bearers of criticism — be it that of the party or the proletariat or even the citizen of liberal democracy — have shown us that these social types are not critical enough. Now, self-criticism has to be the foundation of political criticism. Das's work on education emphasizes this needed self-criticism and is animated by a faith that true education makes us critical of our ego and the power of the system and appreciative of the needs of the other. True education frees us from the darkness of both *Vidhya* and *Avidya* — knowledge and ignorance.

Speaking of self-criticism as an epochal challenge of our times, Jurgen Habermas tells us: "Critique terminates in a transformation of the affective-motivational basis, just as it begins with the need for practical transformation. Critique would not have the power to break up false consciousness if it were not impelled by a passion for critique" (Habermas 1987; 234). Das's work on education as the seeking of freedom and the practice of transformation through alternative intersubjective relationship also aims at the transformation of "our affective-motivational basis" but unlike Habermas does not privi-

lege psychoanalysis alone in this critical endeavour. The insights of critical self-reflection that emerge from the dialogue between the doctor and the patient in Jurgen Habermas emerges from the dialogue between the students and teachers in Chitta Ranjan Das. The students and teachers for Das, however, are not confined to the classroom but include all those who participate in the school of life and believe in the following lines of plato: "The subject of our discussion is not a trivial question: It is the question of how we ought to live."

Notes

1. While the first two depict his experience and thoughts when Das was involved with an alternative school in a tribal area in western Orissa nearly thirty years ago, the rest are Das's dialogue with the students and teachers involved with the integral education movement of Orissa.
2. Interestingly, one of the recent works of Das is entitled *Shukera O Socrates* (see, Das 1989b; Giri 1996).
3. This is how Das posed the problems in one of his public lectures in Orissa in 1982.

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RHODES SCHOLARSHIPS INDIA 1997

UNIVERSITY OF OXFORD U.K.

Applications are invited from Indian nationals for four Scholarships to be awarded under the terms of the Rhodes Trust, Oxford, U.K. to outstanding graduates of Indian Universities. The annual value of each award is £6900. The Scholarships tenable for two and extendable to three years are for a course of study leading to a degree of the University of Oxford. Candidates must hold at least a first class honours degree in Pure or Applied Sciences, Humanities, Law or Medicine, and apart from academic distinction, indicate continuing interest and achievement in extra curricular activities such as sports, theatre and community work. They must be between the ages of 19 and 25 on October 1, 1997. Details and application forms may be obtained by sending self addressed Rs. 2/- stamped envelope 10 x 23 cms. to, Secretary, Rhodes Scholarships (India), C/o St. Stephen's College, Delhi - 110007 between August 30, 1996 and September 30, 1996.

Revitalising Madrasa Education

M. Akhtar Siddiqui*

A madrasa is an institution of traditional education for muslims which primarily imparts education in traditional subjects for varying durations under different courses ranging from elementary level of traditional education to higher and advanced level of teaching in these subjects and Arabic literature. Muslim community itself establishes and maintains these institutions in exercise of its right to do so as guaranteed under Articles 29 and 30 of the Constitution of India.

In recent years Indian educational planners and scholars have shown an increasing interest in these institutions with a view to exploring avenues and possibilities of obtaining their cooperation and contribution in the achievement of the universal elementary education (UEE) and other national educational goals. A serious thought is now being given to the cause of further enriching the quality of education that is being imparted in the several thousand madrasas across the country. Research studies and thoughtful writings on madrasas by Sahay, Ahmad, Ray, Khan, Hashmi, Kaur, Abu Baker, etc on the one hand, and specific policy statements by the Government of India on the subject, on the other, are a testimony to this increasing concern towards madrasa education. The main theme around which researches and most writings have focused their attention is the curricula in vogue in these madrasas — extent of their relevance to the educational needs of the Indian society and the need for bringing necessary modifications and improvements in these curricula to make the young people graduating out of them more fulfilling and useful for the society and for themselves. There is a feeling in a section of the muslim intelligentsia that though these madrasas have been doing a basic and indispensable task of preserving the muslim tradition and culture for centuries quite effectively, yet they have remained indifferent or slow in implementing their own modern curriculum recommended by Mulla Nizamuddin about three centuries ago. In this regard Ahmad (1985) rightly observes that 'traditional institutions have changed very little and there is nothing to show that they have made any fruitful efforts to adjust themselves to the social and intellectual demands of new society. Most of them are still follow-

ing the curriculum which has refused to show awareness of the new world.' While supporting this view, Khan (1987) strongly argues that 'relevance of traditional education in terms of its curriculum was limited. It included logic and philosophy which had outlived their utility and excluded Mathematics, Science and English. It provided a common course ignoring the needs of different types of services expected of muslims. It also failed to achieve certain national goals such as social and economic justice and equality of status and opportunity.' So, the curriculum in vogue in these traditional institutions has been a matter of criticism by muslim scholars in recent years.

There is no denying the fact that curriculum is a means through which an educational institution tries to modify and train the behaviour of its learners in the desired direction and it is the curriculum around which revolves the life of an institution. Being a means and not an end in itself it needs to be such a dynamic instrument in the hands of an educational institution that it continues to reflect and fulfil the changing needs and aspirations of the society. Perhaps, keeping this need in mind the curricula of the modern educational institutions have been given wide ranging, though not exhaustive modifications, particularly in the last two decades. Interestingly, the emerging needs of the Indian society have shown their effects on the madrasa curriculum too, but in the distant past. This is evident from various changes that have been incorporated in it at different points of time. In the opinion of Ahmad (1990), development of madrasa curriculum in India can be divided into four periods. In the first period ranging between 7th and 8th century *Hijra* (13th and 14th century A.D.) great emphasis was laid on Sarf-O-Nahu, Balaghat, Fiqh, Usule-Fiqh, Mantiq, Kalam, Tasawwuf, Tafseer and Hadith. In this period little emphasis was laid on the study of Hadith. However, in the second phase starting from 9th century *Hijra* (15th Century A.D.) greater attention was paid to teaching of Hadith in the madrasas. In the third phase of curriculum development subjects like Physiology, Physics and Mathematics, besides Ahadith, were also included in the curriculum. The fourth phase of development of madrasa curriculum in the country led by Mulla Nizamuddin gave birth to Darse-Nizami or Nizamuddin System which was introduced in early eighteenth-century

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A.D. He brought most comprehensive changes in the madrasa curriculum by emphasising modern subjects like Mathematics, Algebra, Astronomy, Physics and Physiology. However, this curriculum remained unchanged and also partially implemented for the next two hundred years until the late nineteenth century when a voice was raised by Maulana Shibli Naumani against this stagnation in the madrasa curriculum. A general feeling of the need of reform in Darse Nizami or madrasa curriculum, then in vogue, led to the establishment of Nadwatul Ulama at Lucknow, which, as Hashmi (1989) rightly points out, was committed to reform and tried to strike a balance between MAO College, Aligarh (now Aligarh Muslim University) and the Darul Ulum at Deoband by introducing some social sciences and English language in its curriculum.

The above account clearly suggests that madrasa curriculum has been experiencing changes from time to time depending upon the changing needs of the society as realised by various Ulemas and scholars within the muslim community. The continuous process of reform in the madrasa curriculum, however, has received a setback in the post independence period as no significant steps have been taken to improve it any further. After having surveyed a few madrasas in Delhi and perusing the survey report of the curricula of fourteen important madrasas of India as reported by Ahmad (1990) in his book *Islamic Education*, it becomes clear that even subjects of Darse-Nizami are not being taught in many of the madrasas, what to talk of teaching of other modern subjects in them. This suggests that the curricula of a number of madrasas have even slid back to pre-Darse-Nizami period. In the following table the position of modern subjects as included in the curricula of the fourteen madrasas of the country included in the survey of Ahmad has been analysed.

Table: Modern Subjects in Madras Curriculum

Subject	No. of madrasas offering the subject	%age of madrasas offering the subject
English	7	50%
Mathematics	3	22%
Natural Science	-	-
History	8	57%
Political Science	2	14%
Economics	3	22%
Geography	3	22%
Total:	26	27%

This is evident from the above table that almost 27% of the surveyed madrasas which also include

some of the progressive ones in the country have included very few modern subjects in their curricula. Surprisingly, none offers any natural sciences and only 22% offer Mathematics whereas these subjects were emphasised three hundred years ago in Darse Nizami and even before that these were recommended by Sheikh Fatehullah Shirazi and Sheikh Wajihuddin Alvi Gujrati. Even social sciences do not occupy any commendable place in these curricula as may be seen from the table. The national language, Hindi which is inevitable in day to day functioning of every citizen particularly in the North India, is taught only in one of the surveyed madrasas. Those facts do suggest that leaving the Tafseer, Ahadith, Fiqh, classical languages and the like subjects which will remain valid and relevant for all times to come, the other parts of the madrasa curricula have become obsolete for the present day society and therefore these require overhauling and revision. The feeling for the desired modification was evident in the responses of both students and head teachers in a study conducted by Khan (1995) on six oldest and most reputed madrasas of the Delhi State. In this study he found that 73.3% students and 65% head teachers of the surveyed madrasas were in favour of inclusion of modern subjects in the curriculum.

The inclusion of modern subjects like General Science, Environmental Studies, Mathematics, English/Hindi at the Maktab level and social sciences, natural sciences, Mathematics, English, Hindi or a regional language at the higher levels will help in updating the madrasa curriculum. Besides these modern subjects, there is also a persistent need to provide vocational training to students of these madrasas in one or the other useful and productive crafts/trades. So, each madrasa should offer training facility in a few vocations like needle work, wood work, repair of household gadgets, repair of electronic gadgets, embroidery, computers, Urdu, Hindi, English typing, etc to its students so that when they graduate out they are able to pursue a respectable and useful self or wage employment. The example set by Jamiatul Hidayah in Jaipur, Rajasthan is worth mentioning here. This institution has started vocational training programme for its students in some very useful trades including computers, besides, of course, teaching the traditional subjects to them in the first order. But, as was widely argued by many scholars in the Second Conference of the Indian Association of Muslim Social Scientists held in Hyderabad in October, 1995, addi-

tion of the modern subjects and programme of vocational training in madrasa curriculum should, in no case, be done at the cost of the traditional religious subjects being taught in the madrasas for these institutions are primarily meant for preservation and transmission of the wealth knowledge borne in these traditional subjects. All apprehensions in this regard will have to be allayed before taking up any initiative on curricular reform in madrasas. In order that these reforms are really implemented in most madrasas it should be seen that the initiative comes from the managements and teachers of the madrasas. For this it would be most appropriate to involve and seek the guidance from those who have had the experience of introducing some reforms in their madrasas and who are men of standing in madrasa education. Such persons may include the internationally recognised learned Islamic scholar and thinker and Rector of the Nadwatul Ulema at Lucknow, Maulana Syed Abul Hasan Ali Nadwi; Qazi Mujahidul Islam Qasmi of Bihar; and Rectors of Jamiatul Hidayah at Jaipur, Jamiatul Falah and Jamia Ashrafia in U.P., and other similar institutions.

A very important condition for implementing any curriculum effectively in a series of institutions spread across a society is the structure or pattern of education being followed by these institutions. That is, the duration of different courses, etc offered at different levels is quite important. It has been observed that periods of schooling for awarding different degrees/certificates by these madrasas vary a great deal. No uniform structure of time period for each degree or course is followed. This was revealed in Ahmad's survey (1990) also. Varied durations of courses will create problems in adding modern subjects and useful crafts at a uniform scale which may lead to complications particularly when a student, after having completed his education in a madrasa, wishes to pursue higher education in a modern educational institution. In this regard, in Bihar a successful attempt has already been made to structure all levels of madrasa education. Here, to obtain a degree of Fazil which is equivalent to the degree of M.A. a student has to put in a total of 17 years of study. The first stage in this system, called 'Tahtania' equivalent to lower primary school of the modern system, has a schooling period of four years, the second stage, known as 'Wastania', lasting for another four years, is equivalent to upper primary or middle school, third stage requires a study for 2

years to complete 'Faoqania' and the fourth stage has another 2 years study leading to a degree of 'Moulvi'. This equals to modern senior secondary stage. Another three years of education by a student will earn him a degree of 'Aalim' (equivalent to B.A.) and a further two years study after Aalim will earn him a degree of 'Fazil'. Uniformity of pattern and structure of madrasa education on these lines may be emphasised as a first condition for enforcing any curricular change. Similarly, the teaching personnel of these madrasas also need to be provided some intensive in-service training in teaching for improving the quality of education in these institutions. Quality of teaching and learning even in traditional subjects will receive a fillip if the examination system prevailing in these institutions is also paid some attention. If the managements of these institutions voluntarily agree to subscribe to an external examination as a second component of evaluation along with the internal evaluation which may be conducted by a body at the state or district level constituted of the representative Ulemas of these madrasas, it is felt that educational standards even in the existing conditions will improve.

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change, however, relates to its implementation, i.e. who should initiate the actual implementation of the new curriculum in madrasas. Should the government come forward to assist in teaching modern subjects and crafts in madrasas or else, any new curriculum should entirely be implemented by the madrasa managements without taking any assistance from the state. In the New Education Policy - 1986 and its Programme of Action as also in the revised POA - 1992 it is mentioned that 'through a centrally sponsored scheme government will introduce Science, Mathematics, English and Hindi, etc in traditional institutions (Madrasas and Maktabas) to be formulated by the Department of Education (Ministry of HRD) and to be adopted by such institutions purely on voluntary basis'. However, a survey of a cross section of the managements, principals and students of madrasas indicate, in quite unambiguous terms, that they would like to bring all such desired changes in curriculum and initiate its implementation, but at their own initiative and expense, perhaps, for fear of a likelihood of state's interference in the management of madrasas in future on account of its financial support. However, it is still to be empirically found out in greater detail as to what will be their reaction if reading material for modern subjects to be taught in madrasas and the trained teachers for teaching them are directly supplied by the state departments of education without any direct financial assistance to them from the government.

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Education and Training in Public Relations

C.K. Sardana*

In a national level seminar on Public Relations (PR) Education and Training, held at Hyderabad (India) in October 1993, there was a special session devoted to the genesis of PR training in India vis-a-vis PR training in Western countries. The participants included practitioners as well as academics in the field of PR.

All the participants unanimously opined that while PR training in the West was conceived and launched before the onset of large-scale industrialisation, in India, PR training was felt as a necessity after a good deal of industrialisation had been done. That was in early 80s.

The process of industrialisation commenced in India with the First Five-Year Plan in 1951. It was stated in this Plan that a 'widespread understanding of the Plan is an essential stage in its fulfilment'. For this understanding, the authors of the First Plan wanted all the available methods of communication to be developed and deployed. Who was to do that? Obviously, PR personnel.

Even so, the first major step towards imparting education in Public Relations was taken in 1981 when Indian Institute of Mass Communication launched a Postgraduate Diploma Course in Advertising and Public Relations.

Andhra Pradesh (now Dr. B R Ambedkar) Open University at Hyderabad introduced an exclusive Postgraduate Diploma in Public Relations through Distance Education in 1986.

Realising the growing importance of mass media, Government of Madhya Pradesh set up Makhanlal Chaturvedi National University of Journalism at Bhopal in 1990. This is the first University of its kind in India exclusively for education and training in Journalism and associated fields.

Apart from courses in Journalism, Mass Communication, Library and Information Science and Computer, the University runs a full-fledged one-

year Degree Course in Public Relations. There are also two special papers on Public Relations in Master of Journalism and Mass Communication.

In a short span of just five years, the University has come to occupy a pride of place in education and training for Journalism and associated disciplines.

The India Foundation for Public Relations Education and Research, set up by Public Relations Society of India (PRSI), has recently launched a Diploma Course in Public Relations through Distance Education.

In the last few years, a number of universities and professional institutions have either started PR courses or included PR as a subject in Journalism and Mass Communication.

With a view to pooling the experience and expertise of PR academics and practitioners, the University Grants Commission even set up a committee on PR studies in India in 1987. The Committee has already formulated guidelines for introduction of PR course at undergraduate, graduate and post-graduate levels.

Corporate Communication

It will be pertinent, at this stage, to say a few words on Corporate Communication which is the new realism in Public Relations. More and more organisations are re-christening their PR Departments as Corporation Communications Department. For example, taking a clue from India's major Public Sector Companies, SAIL and NTPC, BHEL has recently re-named its PR Department at Corporate Level as Corporate Communications Department.

This obviously means a still greater challenge to PR personnel to effectively communicate the corporate goals, programmes and achievements to the corporations, shareholders, employees and public at large.

But, then, the media for PR activity have also witnessed a sea-change in the last few years. The advent of superhighways, E-Mail, Pagers, Fast Fax, Cellular Phones, PTI and Reuter's Subscription

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Services, Internet, Teleconferencing, Fibre-Optic Technology, Satellite Networks and new-found routes through Cyber-space have contributed to the critical role that communication plays in all aspects of social, economic and political activity. Alongside of this is the revolution in Information Technology which, today, is noted for its comprehension, compilation, updating, retrieval and usage not only on national scale but on global scale with speed and efficiency.

This, therefore, is the scenario against which education and training in Public Relations in India has to be viewed.

PR Education & Training

Initially, the PR courses were designed to make the students aware of the significance of communication in their personal, social and professional lives and also to develop skills required for the practice of public relations. The latest trend is that PR education should consist not just PR practice but study of all disciplines linked through a communication core. For example, the Students of Bachelor of Public Relations at Makhanlal Chaturvedi National University of Journalism are exposed to the latest advances in information technology and computer science so that they are able to use them fully and effectively.

As stated earlier, PR education and training started in the West. It, therefore, followed that almost all books and literature on PR was produced in the West in the backdrop of conditions prevailing therein. All the examples, perceptions and case studies are from the West.

It is, indeed, heartening that some of the seasoned PR practitioners and academics in India have also written books and course material which, by any norms, are comparable with the best from the West. In fact, books on PR by Indian writers are more down-to-earth and, therefore, instructive and readable. But almost all these books are in English. There is an urgent need for books and course material on PR in Hindi and regional languages. There is plenty of scope for their marketing.

By now, PR practitioners in government, public and private sector, institutions and organisations, universities etc, have encountered many a crisis situation and handled them successfully. These situations can form good subject for case studies. Mr.

Arvind Chaturvedi, Director General, National University of Journalism rightly says "emphasis ought to shift from mere academics to teaching with the aid of case studies which will help the candidates better appreciate the use of PR skills in meeting any situation or crisis. This will also help to build their confidence by placing before them real live examples from which they could draw in hour of need".

In the last five years i.e. since the launching of the New Economic Policy, there has been a revolution in business calling for strategic marketing management. Indian entrepreneur is no longer confined to his state or country, but he is looking more and more outward. India is endeavouring to become a member of the global village. This means PR education and training should also include specialised papers on Business and Organisational Environment, Corporate and Financial Public Relations Management, Consumer and Industrial Campaign Planning, Graphics of Communication and so on.

As a PR practitioner and later as PR Consultant and Visiting Faculty, I had occasion to interact with the persons working in PR departments and students and teachers of PR. There is an acute dearth of well qualified, trained and experienced teachers in PR. While we have a few candidates with post-graduation in Journalism and Mass Communication, there are hardly any postgraduates in Public Relations.

Other disciplines like Finance, Personnel, Company Secretaryship and Journalism have full-fledged accreditation. For Public Relations, there is no single body which can grant accreditation to PR Professionals. Mr. S. Narendra, Principal Information Officer to the Government of India, in a recent meeting of the PRSI, Delhi Chapter, announced that a scheme for granting accreditation to PR Professionals was under active consideration of the Government of India. This will be a major step forward in education, training, recognition and accreditation of PR professionals in India.

When senior PR practitioners are approached for undertaking teaching assignments, very few people come forward with teaching aptitude. Teaching by itself is an art. A blend of senior PR practitioners, journalists and university teachers are, therefore, selected as guest faculty and counsellors. This is not the solution. We must have qualified, trained and experienced teachers in PR so that the products of PR courses would also be top class.

DANDANATA

A Folk Dance Dedicated to Lord Shiva

Prashanta Kumar Sahoo*

Although Orissa is rich in folk dances (there are nearly 45 forms besides tribal dances) very few books have been written on them so far. *Odisara Dandanata* (Oriya) (Dandanata of Orissa) (The Bookshop, Bhubaneswar, 1994. Rs. 75) by Santosh Kumar Satapathy, the foremost scholar in the field of performing arts in Orissa, now serving in Utkal University, is a laudable attempt to fill up the gap.

Dandanata is one of the very ancient forms of folk dance which might have originated as far back as 800 B.C. It is practised mainly in south Orissa in the districts of Ganjam, Koraput and Puri. In his book, Satapathy has dealt with different aspects of *Dandanata* elaborately. He begins with the discussion on the naming of the dance, its ancientness, its origin and its purpose quoting profusely from Bharata Muni's *Natyasastra* and other ancient Sanskrit books. He also quotes the views of several twentieth century scholars. Then he goes on to discuss how the *dandanata* is performed, how many characters (participants) take part in a group, and for how many days a programme of *dandanata* continues as a rule, and in how many parts the *dandanata* is divided into. Lastly, the writer discusses the picture of folk life in *dandanata*, its artistic value, its contribution to modern drama, its role in bringing about social reform and *dandanata* as an important organisation of community life.

The reader is enchanted by the description of the *dandanata* in all its details. Satapathy finds that in *dandanata* Lord Shiva is accepted as the highest god. The main 13 *danduas* (participants) undergo a kind of austerity and penance for 13 days through their well-disciplined dance rituals. In some places *dandanata* is held for 21 days. But either of the programmes has to end on the day of *Maha Vishuv Sankranti*, the Oriya New Year Day, in mid-April.

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In some ways *dandanata* may be compared with the Assamese *husori* and the Bohag Bihu festival.

The chief participant in the *dandanata* is called *patta dandua* who control and directs other *danduas*. All of them are called *rishi putras* (sons of saints). They may belong to different castes but all of them wear a sacred thread each and live like members of one family over the period of 13 days or 21 days.

The people who are already bound by a religious vow invite *danduas* to perform *dandanata* before their houses. They also bear all the expenses like food and allied things of the *danduas*.

Dandanata consists of mainly three *dandas* (parts) — *dhuli danda*, *pani danda*, and *agni danda*. *Dhuli danda* is performed under the scorching mid-day sun on the dusty road or courtyard. *Pani danda* is performed in a village pond or river in the evening, and *agni danda* is performed in the middle of the night with burning *dandas* on the heads of *danduas* enacting Lord Shiva's *tandav* along with dramatising legends from folk lore when drums and trumpets are sounded in the background.

Dandanata does not revolve round any fixed or static theme. It can be adapted to any story or folklore passed down traditionally by the word of the mouth for ages. The life style of *danduas* during the days of ritual is one of austerity and penance, hardly eating or sleeping but performing *dandanata* untiringly to appease Lord Shiva.

The last day in the programme is called *meruparva*. After he has taken bath the *patta dandua* is tied to the *merukatha* (a wooden pole) with his head down and fire is burnt with incense below which makes drops of blood come out of his nose. After three drops have fallen he is untied. Symbolically, this act is meant to remove sins of all the people in the society. It may be called a kind of crucifixion. This is the culmination of the 13-day or 21-day ritual of *dandanata*.

Universities in the Changed Scenario

Padma Bhushan Dr. S.Z. Qasim, Member (Science), Planning Commission, Govt. of India, delivered the Convocation Address at the convocation of the Faculty of Science of Banaras Hindu University. He said, "The impact of the changed scenario makes demands on the university system for the following, which are to be responded through necessary reorientation : (i) to provide competent and relevant manpower, (ii) to provide quality R & D support to industry, (iii) to uphold and enrich the value system, and (iv) to cope up with inadequate resource situation. In the above changed situation, the university system has to reorient itself suitably." Excerpts

Since independence we have made very significant progress in the country. Phenomenal progress has been achieved in the field of science and technology, especially during the last two decades. The food production has increased several fold. This is definitely faster than the population growth. We have been able to withstand successive droughts without having to resort to large-scale import of food. We are producing within the country almost everything we need and the rate of our industrial growth has increased significantly during the last few years. With the liberalisation of our new economic policy, we have entered into a highly competitive global market with considerable success. Our exports are steadily increasing and our reliance on foreign aid is progressively decreasing.

Life expectancy has substantially increased. There has been a spread of education at all levels, and India has accomplished an impressive stock of S&T manpower, some of which is contributing to the development of other countries — both developed and developing. There has been spectacular achievements in atomic energy, space, oceanography and biotechnology, etc. With our strength in S & T, we have been

able to withstand many pressures from developed countries on several fronts. India's strength in S & T and the potential of the scientific base we have created, is well recognised throughout the world.

We have built a vast higher education system which is one of the largest in the world. There are 215 universities (including other university-level institutions and institutions of national importance) and 8,210 colleges. The total enrolment in higher education system is about 50 lakhs and the faculty strength is around 2.84 lakhs. In addition, there is a vast network of technical education, including colleges and institutions offering courses in engineering, medical sciences, management, pharmacology, etc. It is on account of this extensive higher and technical education system and the human resources graduating from them that India is perceived to be among the biggest producers of scientific and technical manpower.

Planwise approved outlay for education during the Eighth Plan has been Rs. 19,600 crores. Of this, the share of higher education has been Rs. 2,196 crores and of technical education Rs. 2,786 crores. The percentage of higher education out of the total alloca-

tion for education has been about 11.20% in the Eighth Plan. This has been considered inadequate. Similarly, the corresponding percentage for technical education has been about 14%. The higher education system had done a commendable job with all its limitations, in fulfilling its role as a powerful tool for social, political and economic changes in the country and also as a source of new knowledge and manpower generator for all sectors of the economy.

Pandit Jawaharlal Nehru has said :

"A University stands for humanism, for tolerance, for reason, for progress, for the adventure of ideas and for the search for truth. It stands for the onward march of the human race towards ever higher objectives. If the universities discharge their duty adequately, then it is well with the nation and the people.....".

Traditionally the universities are contributing towards : (i) enrichment of human values, (ii) development of the individual, (iii) national development, and (iv) world peace and progress — directly or indirectly. Pandit Jawaharlal Nehru's above quotation amply enshrines the essence of a university. As Pandit Nehru has said, while humanism, tolerance, reason, adventure of ideas and search for truth become its life supporting system, its sustained ability to discharge its duties adequately form the essential components for progress and development of the nation.

Recently inconceivable changes have taken place right across the globe. These changes will have an impact on the international relations and the world

economy in general. Within the country also spectacular changes have taken place on the economic front through restructuring of the economy with considerable liberalisation. The country is gradually getting integrated into the global economy. The result of globalisation is that the industries have to face global and indigenous competition. For this, they should resort to : modernisation, upgradation of technology and the competence of the work force, adopting modern management techniques, increasing efficiency and improving quality and productivity. There is resources inadequacy situation prevailing in the country. There is also a serious concern for erosion of the human values. All these present a changed setting for reorientation by all the major constituents in national development and a university is no exception to this.

The impact of the changed scenario makes demands on the university system for the following, which are to be responded through necessary reorientation : (i) to provide competent and relevant manpower, (ii) to provide quality R & D support to industry, (iii) to uphold and enrich the value system, and (iv) to cope up with inadequate resource situation. In the above changed situation, the university system has to reorient itself suitably.

Our achievements in the field of education are indeed impressive. However, there are two disquietening aspects of education which require immediate attention. Notwithstanding the efforts made by the government in making massive investment in the spread of education through its New Education Policy, notwithstanding the Directive Principles of the State Policy requiring free

and compulsory primary education, the fact remains that the effective enrolment in the primary sector is only a fraction of what formal figures of enrolment would indicate. The stagnation and dropout rates are very high at this level. The reason in most of the cases is economic. Furthermore, the quality of education at the primary level leaves much to be desired. Many schools do not even have the blackboards to write on, not to speak of the comforts of public school like electricity, accommodation and all other accessories. The result is that most children coming from the poor and uneducated families are denied the opportunity of vertical mobility in education. Therefore, a considerable portion of our promising talents do not go up the ladder. This is a tragic situation. We are reminded of the poetic words "Many a flower are born to blush unseen". The university education becomes a part of elitism. The promotion of this elite class in the realm of education has imposed a heavy burden on the education system and what is still worse is that in many cases, it has thrown up an educated class with specialisation in areas, in which they are quite often not mentally suited.

Gandhiji said, "The aim of the University education should be to turn out true servants of the people who will live and die for the country." The traditional universities have used education to teach and to carry out research. A time has come when modern universities should see that they also introduce such curricula which give the added emphasis on service to the society. A university should produce young band of men and women with qualities of leadership and dedication to in-

spire others and serve the masses. In today's India we hear the cries all around for national integration. For this, an integration of mind and an outlook towards liberalism and tolerance have become very essential. All these qualities have to be ingrained among the students. The universities should, therefore, ensure that proper character building and attitude towards development takes place during the period of studentship. In the university education, there should be due stress on moral and intellectual values of life.

We all know that our Five Year Plans are all geared towards increasing the productivity. But productivity cannot be improved without creating a proper social climate and individual motivation. The initiation, implementation and development of productivity require skill, creativity, commitment and cooperation of all the persons involved in an organisation — whether they are managers, supervisors or workers. A high level of work competence, devotion of duty and extreme cooperation can only lead to the success of an organisation. Therefore, education and training should be such that it generates these qualities. For this purpose, a lot of stress on behavioural science has to be given in the university curriculum, particularly when the course is on management. It has been noticed that today transcendental values and ideals are the missing factors in our endeavour towards human productivity and innovation. These have to be cultivated through joint and coordinated efforts. For this purpose, the universities should see that proper emphasis is given to the interac-

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SPREADSHEET

Social Indicators of Development for India through the Planning Era (3)

Item	Pre-Plan	II Plan	III Plan	IV Plan		V Plan	Annual Plan	VI Plan		VII Plan	Annual Plans		VIII Plan (Projections)	
	1950-51	1966-61	1965-66	1970-71	1973-74	1978-79	1979-80	1980-81	1984-85	1989-90	1990-91	1991-92	1992-93	1996-97
Income														
Per capita NNP at 1980-81 prices	1126.9	1350.3	1355.3	1519.6	1482.9	1689.3	1550.3	1630.0	1810.7	2160.0	2213.1	2167.1	2215.0	*
Compound growth in per capita income per annum over the preceding period (in per cent)	*	1.9	0.2	2.4	-0.8	2.7	-8.2	5.1	2.7	3.6	2.5	-2.1	2.2	*
Poverty														
Poverty line expenditure (in rupees per capita per month)														
Rural														
Planning Commission	*	*	*	*	49.1	65.0	*	*	101.8	131.8	*	*	*	*
Minhas	*	*	*	33.0	49.1	55.2	*	*	93.2	122.6	*	*	*	*
Expert Group	*	*	*	*	49.1	55.4	*	*	87.9	112.8	*	*	*	*
Urban														
Planning Commission	*	*	*	*	56.6	75.0	*	*	117.5	152.1	*	*	*	*
Minhas	*	*	*	39.0	56.6	67.7	*	*	111.3	158.3	*	*	*	*
Expert Group	*	*	*	*	56.7	70.2	*	*	115.3	162.2	*	*	*	*
Percentage of people living below the poverty line														
Rural														
Planning Commission	*	*	*	*	54.1	51.2	*	*	40.4	33.4	*	*	*	*
Minhas	*	*	*	58.8	56.4	51.5	*	*	50.8	48.7	*	*	*	*
Expert Group	*	*	*	*	54.6	51.2	*	*	43.8	37.6	*	*	*	*
Urban														
Planning Commission	*	*	*	*	41.2	38.2	*	*	28.1	20.1	*	*	*	*
Minhas	*	*	*	46.2	49.5	42.4	*	*	40.2	37.8	*	*	*	*
Expert Group	*	*	*	*	47.5	46.3	*	*	41.7	38.9	*	*	*	*
Combined														
Planning Commission	*	*	*	*	51.5	48.3	*	*	37.4	29.9	*	*	*	*
Minhas	*	*	*	56.3	54.9	49.5	*	*	48.2	45.9	*	*	*	*
Expert Group	*	*	*	*	53.1	50.1	*	*	43.3	38.0	*	*	*	*
Nutrition														
Food and its distribution														
Net availability of foodgrains (in million tonnes)	52.4	75.7	78.5	94.3	97.1	114.9	101.4	114.3	124.3	144.8	158.6	148.9	150.2	*
FDS as a per cent of net availability of foodgrains	15.3	5.3	19.2	8.3	11.1	10.2	14.8	11.4	12.7	11.0	13.1	12.5	10.1	*
Per capita net availability of foodgrains (grams)	394.9	468.7	408.1	468.8	451.2	476.5	410.4	454.8	454.0	476.4	510.1	469.9	463.6	*
Per capita net availability of pulses (grams)	60.7	69.0	48.2	51.2	40.8	44.7	30.9	37.5	38.4	41.1	41.6	34.3	36.6	*
Per capita household consumption expenditure based on NSS rounds (in rupees)	(1954-55)													
Rural: Total	15	20	26.4	34.7	53	68.9	*	*	112.5	189.5	*	*	*	*
Food	9.9	14.1	19.3	25.6	39.7	44.3	*	*	73.7	121.8	*	*	*	*
Urban: Total	24.7	27.5	36	50.4	70.8	96.2	*	*	164	298	*	*	*	*
Food	13.7	16.9	22.7	33.1	47.9	57.7	*	*	97	165.5	*	*	*	*
Share of food in per capita household consumption expenditure in per cent	1954-55													
Rural	66.0	70.5	73.1	73.8	74.9	64.3	*	*	65.5	64.3	*	*	*	*
Urban	55.5	61.5	63.1	65.7	67.7	60.0	*	*	59.1	55.5	*	*	*	*
Daily calorie supply (k cal), per capita	*	*	2111.0	*	2296	2366	2404	2404	2481	2283	*	2139	*	*
Daily protein supply (grams), per capita	*	*	*	*	63.6	62.3	62.8	62.8	*	61.8	*	54.1	*	*

*denotes information not available

Notes: (i) Years representing as column heading do not always correspond to the respective Five Year, or, Annual Plan periods (e.g. the year 1978-79 for the Fifth Plan period).

(ii) Again, the data presented generally pertain to the years indicated in the table though in some cases they pertain to the periods close to those years.

Source: EPW Research Foundation: Social Indicators of Development for India - 1, *Economic & Political Weekly*, May 14, 1994.

(Contd. from page 15)

tion with the mass media, an understanding of the real messages of all religions and the spirit of secularism and socialism. I would, therefore like the graduates to keep this view in mind and the university to reorient its curriculum so that these qualities are properly inculcated.

There is a need to purposefully harness the indigenous talents and technologies to many challenging tasks of development; but we have a paradoxical situation in our country that the very best talents which should have been drawn to these challenges, either

get lost in other areas, or leave the country for finding opportunities abroad. Parents and teachers are largely to be blamed because they are responsible for their migration to other countries. A feeling gets generated that there are not enough challenges or professional opportunities for talented persons in this country. The result is that our industries mostly continue to depend on imported technologies rather than using our young scientists and engineers to build a strong tradition of industrial R & D and self-reliance. These are matters of great concern to all of us and in this context it is very necessary to recreate an

ethos, which characterised the freedom struggle and the immediate post-independence period, wherein the best of our talents felt that they were proud participants in a great nation-building process, and remained in India and gave their best for the cause of national development, despite modest facilities and very small salaries. Science and technology can provide the motive power behind national development, but not the motivation or the political will amongst the individuals either to stay behind or to migrate. These will have to come up from within the individual triggered by social values.

INDIAN INSTITUTE OF ADVANCED STUDY RASHTRAPATI NIVAS, SHIMLA-171005

Advertisement No. 4/96

1. Applications on prescribed form are invited for award of Fellowships for the academic session commencing from April 1, 1997 from scholars holding Ph.D. degree who have experience of independent research at advanced level, in the following areas:
HUMANITIES: (i) Art and Aesthetics; (ii) Comparative Study of Literature; (iii) Religious Studies with emphasis on Comparative Studies; and (iv) Philosophy.
SOCIAL SCIENCES: (i) Development Studies; (ii) Comparative Study of Political Institutions; and (iii) Socio-Economic and Socio-Cultural Formation in Historical Perspective.
NATURAL AND LIFE SCIENCES: (i) State Policies on Science and Technology; (ii) Science, Technology and Development; and (iii) Methodologies and Techniques.
2. A few Fellowships may be awarded for projects of exceptional interest even outside these areas and also to eminent scholars not necessarily possessing research degrees.
3. About two-thirds of the Fellowships will be earmarked for those who are already working in Universities, Research Institutions or other responsible positions. Preference is given to those who have already done considerable work on their projects and wish to avail of the facilities at the IAS to complete their work. The Institute does not encourage studies which involve field work.
4. One Fellowship will be earmarked for scholars belonging to Scheduled Castes/Scheduled Tribes. The Institute encourages pursuit of research project relating to the problems of scheduled castes and scheduled tribes.
5. The selection of Fellows will not be restricted to those who respond to this advertisement. The Institute has the discretion to select Fellows in other ways as well.
6. The detail of the amount of Fellowship grant payable to Fellows will be supplied along with the application form.
7. The term of Fellowship ranges from three months to two years, depending upon the nature of the project. In exceptional cases, a Fellowship may be extended into the third year.
8. Residence at the Institute is compulsory from April to November, and optional from December to March. All Fellows are provided free hard-furnished accommodation on the campus as well as secretarial assistance.
9. The prescribed application form may be obtained from the Deputy Secretary (Administration) of the Institute by sending a self-addressed envelope (25 cm x 10 cm) or personally from the Institute by August 31, 1996. The application form duly completed, should reach the Institute latest by September 15, 1996. In the case of candidates living abroad, applications will be accepted upto September 30, 1996. Those in service should apply through proper channel.

davp 903/3/96

NBA Accreditation for Anna Varsity Courses

Four B.E. courses and one B.Tech. course offered by the Anna University are reported to have gained accreditation from the National Board of Accreditation (NBA). This makes the University the first institution to gain NBA accreditation in the State, the Vice Chancellor, Dr. R.M. Vasagam, said in Madras recently.

He said that the B.E. programmes in Electrical, Mechanical, Civil and Computer Sciences Engineering, besides the B.Tech. in Chemical Engineering had all got 'A' grade recognition signifying that the courses met all the NBA norms or excelled the norms. "NBA Accreditation means an impartial quality assessment of our standards in academic work, and gaining the recognition means establishing a benchmark in assessment of our quality," he added.

The NBA was constituted in 1994 by the All India Council for Technical Education (AICTE) to evaluate periodically UG and PG degree programmes offered by technical institutions, on the basis of guidelines, norms and criteria specified by it.

The basic objective of Accreditation was to assist all those with an interest in technical education to identify those institutions and specific programmes which met the AICTE prescribed norms and standards; to provide guidelines to technical institutions for improving existing programmes and also to develop new programmes and stimulate the process

of continual improvement in technical education.

The basic criteria had been formulated to ensure that the graduates from the programmes were provided with a judicious mix of basic and engineering sciences, professional theory, design, laboratory experience, workshop skills, management, humanities and social sciences, oral, written and graphic communication skills, computing techniques and project work.

The evaluation for NBA accreditation looks at the major heads such as the mission of an institution, its goals and organisation, financial and physical resources and their utilisation, human resources, students, the teaching learning process, industry-institution interaction and R and D.

The NBA accreditation is multi-level rather than "yes" or "no" type single level accreditation. 'A' grade meets all accreditation criteria or excels them, 'B' meets the minimum criteria and deficiencies are marginal and could be improved within a short time span. 'C' grade means deficiencies exist but the institution has potential to make up within a foreseeable future of one or two years and 'NA' grading signifies 'Not Accredited' and the institution is not ripe for such recognition due to existing deficiencies.

Dr. Vasagam said the University had applied for NBA recognition for 69 programmes offered by it. "Under the present scheme, the accreditation is valid and to

be renewed after review six years later "when we should have surpassed our achievements now".

The Vice Chancellor said the AICTE had constituted two Academic Chairs — the Visveswaraya National Chair at the IIT, Delhi and A.N. Khosla Chair on Engineering Technology at Anna University.

The Khosla Chair is to be held by an academician (aged under 65 years) for a five year term. The Chair would attract a honorarium of Rs. 10,000 a month and a grant of Rs. 50,000 every year. "The AICTE is seeking the help of local industrial houses for establishing the Chair", he said and added that the prestigious seat was likely to be held by an expert from the Chemical Engineering field. The person holding the Chair would probably have one or two assistants to work in his chosen field.

Dr. Vasagam said Anna University was keen on strengthening its interaction with industrial houses so that the institution would give back to the investing industries some viable ideas or products.

Quota for Sri Lankan Tamils in Engg Colleges

The Tamil Nadu State Government is reported to have decide to reserve seats for Sri Lankan Tamil students and Sri Lankan Tamil Refugee students in polytechnics and engineering colleges from the current academic year.

The reservation is 20 seats for polytechnics and 20 seats for

engineering colleges and these will be created over and above the sanctioned strength. In the latter category, the reservation need not be confined to government engineering colleges alone. It can be allotted to any self-financing engineering colleges also.

A government order issued recently stated, the reservation had been made on a representation from the President, Organisation for Eelam Refugees Rehabilitation.

The order stipulates that the student wishing to avail of the reservation must possess the minimum educational qualification, prescribed for the Most Backward Community/denotified communities for admission to these courses and they should produce at the time of admission, the Refugees Certificate in the case of refugee students and passport and visa in the case of Sri Lankan Tamil students.

Students who studied in Tamil Nadu during 1995-96 or earlier or with equivalent qualification can apply for admission. They should apply to the Director of Technical Education within 15 days from the date of notification issued by him, calling for the applications.

The government has directed that there is no need to have special entrance examination for these students aspiring for the reservation. The selection will be on the basis of their performance in the plus 2 examinations or with equivalent examination. For polytechnics too the selection will be based on the academic performance.

If candidates exceed the number of seats allocated for reserva-

tion, the selection, by the Director of Technical Education, will be 'strictly on the basis of merit', viz. the marks secured by them in the qualifying examination.

Rural Service Bond for WB Medicos

Students seeking admission to the MBBS course in West Bengal will have to sign a special bond making it compulsory for them to undergo a three-year stint at rural medical centres after completion of internship. The State health minister, Mr Partha De, said the stipulation would come into effect from this academic session. He added: "Any medical graduate failing to do so will have to face stiff penalties." Mr De said the decision was taken to meet the acute shortage of doctors in rural areas.

The government is reported to have already signed up over 100 doctors on a contract basis to fill vacancies at primary health centres and district hospitals.

Under the provisions, fresh graduates will be given a provisional registration number which will entitle them to prescribe medicine, give medical advice and sign death certificates.

The doctors will be permanently registered once they complete the three-year rural service. The Medical Council of India has even been asked to delete a clause in the bonds that made it possible for doctors to avoid rural service by paying the compensatory amount.

Mr De claimed that there was no opposition to the government's move by 755 medical students taking admissions to seven medical colleges this year.

Workshop on Environmental Education

The Department of Education, North-Eastern Hill University, Shillong recently organised a two-day UGC sponsored Workshop on Environmental Education for the college and university teachers. The workshop was inaugurated by Prof. Barister Pakem, Vice-Chancellor, North-Eastern Hill University. Prof. (Mrs.) Kerma S. Lyngdoh, Dean, School of Humanities and Education presided over the inaugural session. Prof. M.A. Sudhir, Head, Department of Education was the Director of the workshop. The workshop was intended to develop awareness among the college teachers about the concept and significance of Environmental Education as well as to highlight the research perspectives in the field of Environmental Education.

Environmental Education emerged as a significant field of study and research after the 1975 UNESCO international workshop on Environmental Education at Belgrade. The scope of Environmental Education as envisaged in the UNESCO document "Trends in Environmental Education (1976) states that it will serve to establish sensitivity to environmental problems, to raise the level of awareness, and to generate the commitment among the people to protect and preserve the environment. It is the process that involves identification and development of values and clarification of concepts, in order to develop the problem solving skills — both mental and manual which would lead to an understanding and appreciation of the interdependence of man, his culture and

his biophysical surroundings. The University Grants Commission with a view to focus on the environmental issues at the national and global levels has made it imperative to introduce environmental education as a special paper at the B.Ed/M.Ed levels and also at the undergraduate and postgraduate levels of education. It has also recommended to orient and prepare the teachers at the college and teacher training institutions for this course. In this regard, UGC has extended financial assistance and directed the Department of Education to act as a Resource Centre and disseminate the programmes developed by it to nearby universities.

The workshop deliberations were spread over eight academic sessions out of which four were lecture demonstrations by resource persons to orient the participants to the concept, need and relevance, the content and curriculum formulations in environmental education. The participants were divided into three groups and were ably guided by the experts to develop the course outline on environmental education in the group-activity sessions. A model curriculum was framed during the workshop which included units such as understanding the environment and its problems, the concepts, significance and principles of environmental education, curriculum planning, methodology of teaching and its pedagogical aspects, evaluation techniques and practical work.

25 participants from colleges, teacher training institutions and university departments of education of North-East India attended the workshop.

Indigenous Tech for Palm Oil Mill

Under the on-going technology mission on oil seeds, the Council of Scientific and Industrial Research (CSIR) is reported to have successfully developed and commercialised technology for palm oil mill.

This indigenous technology, developed by CSIR's regional research laboratory, Trivandrum, is comparable with international standards apart from being competitive. The know-how has been released to three project engineering companies located in New Delhi, Mumbai and Coimbatore through the National Research Development Corporation (NRDC). These companies will set up palm oil mills on turn keys basis based on CSIR technologies to various clients in the country. The technology is tested and proven upto 5 tonnes per hour capacity.

This mill will go a long way in attenuating the edible oil shortage in the country for which the technology mission on oil seeds was launched. As by the year 2000 nearly 50,000 hectares will come under palm cultivation, development of palm oil mill marks a major technology breakthrough.

Dr R.A. Mashelkar, Director-General, CSIR released the know-how to the entrepreneurs at a function held in New Delhi recently. Among those who were present on the occasion included Ms J.N.L. Srivastava, Addl. Secretary and head, technology missions on oil seeds and pulses, Ministry of Agriculture, Mr Ashok Parthasarthy, Addl. Secretary, DSIR and Mr N.K. Sharma, Chairman-cum-Managing Director, NRDC.

RECs Review Panel

The government is reported to have set up a high powered nine-member committee headed by Dr. R.A. Mashekhar, Director-General and Secretary, Council of Scientific and Industrial Research (CSIR) to review the working of 17 regional engineering colleges in the country.

The terms of reference of the committee include the review of their achievements as against their objectives, suggest their role in building high quality technical education base in the country, indicate methods of teaching and formulation of new programmes and curriculum. Further, it will examine funding arrangements and suggest means for a close participation of RECs with industry and other institutions.

The committee will also suggest measures on methods of selection of faculty for teachers.

Apart from Dr. Mashekhar, the nine-member committee will include Prof. D.P. Agarwal, Joint Educational Adviser (Technical), Ministry of Human Resource Development.

The regional engineering colleges were set up as a joint and cooperative venture of Central and State governments and were envisaged to function as 'pace-setters' and provide academic leadership to other technical institutions in their areas. The national character of RECs has been ensured by each college admitting students from all over the country.

IGNOU Fellowships

Indira Gandhi National Open University (IGNOU) proposes to institute fellowships, prizes and

awards for excellence in distance education, research work and innovation in improving the open university system and generate endowment funds to support fellowships in various activities in memory of Prof G. Ram Reddy, who set up IGNOU. The IGNOU library would be named after Prof Ram Reddy. A proposal has been made to the Commonwealth of Learning (COL) for organising an international lecture at IGNOU by an internationally known educationist from a developing country in Asia. COL is reported to have accepted the proposal and offered 6,000 Canadian dollars yearly to organise such a lecture in the memory of Prof Reddy.

Computer Trainers Convention

A National Convention of Computer Trainers was recently organised by Makhanlal Chaturvedi National University of Journalism in Bhopal. Over forty faculty members from Computer Study Centres, from the States of Tamil Nadu, Kerala, Punjab, Madhya Pradesh, Orissa, Uttar Pradesh & Rajasthan attended the week-long Convention.

Inaugurating the Convention Mr. P.K. Maheshwari, Editor, Nav Bharat Group, complimented Makhanlal Chaturvedi University for taking the lead in organising computer education on a national scale through study centres recognised and registered by the University. He said "Computer is going to play a much greater role in all fields in the times to come".

Mr. Arvind Chaturvedi, Director General of the University, spelt out the present and future plans of the University in the field of education and training for Computer Application. He said,

"The University strongly believes in quality and not just quantity. That is why, the pass-outs from the University were meritorious in the fields of Journalism, Public Relations, Information & Library Science and Computer application".

KU Introduces New Courses

Kurukshetra University is reported to have introduced eight new innovative and job-oriented courses from the coming session.

Dr M.L. Ranga, Acting Vice-Chancellor, said that these new courses were M.Tech in Computer Sciences and Engineering, M.Tech in Micro-Electronic and V.L.S.I Design, M.Sc in Environmental Sciences and Resource Management, M.Sc in Operational Research and Industry and Management, Master of Business Economics (M.B.E.), Master of Journalism, Post-Graduate Diploma in Pali, and M.A. in Indology. One new paper containing "Karam Kaand" course and Sanskrit language's right pronunciation" had been added to the syllabus of M.A. in Indology as it would help in saving the vanishing "Karam Kaandi Purohiths".

Project for Technology Management

The Department of Scientific and Industrial Research (DSIR), Govt. of India, recently launched a project to enhance the technology management capabilities in

the country, as part of its drive to promote technological excellence in industry. The new project has several components such as case studies, training programmes, and preparation of manuals and bibliographies in the areas of technology transfer, absorption, adaptation, negotiations and concurrent engineering.

As a concomitant to the project, the DSIR has established linkages with institutes of management and technology to enhance knowledge and generate information on technology policy and financing, and management of R&D, innovations and intellectual property rights.

ITC Overseas Scholarships

ITC has awarded overseas scholarships in the current year for postgraduate studies in the fields of business management, economics, environment engineering and environment-related studies.

The awards have gone to Ms Neetu Bhatia for M.Sc. in technology & policy at Massachusetts Institute of Technology; Mr Kanishka Ghoshal in economic theory & econometrics at University of Cambridge; Zubin R. Mory for MBA at University of Michigan; Mr Amberish Ratanghayra for applied economics at University of Michigan and Mr Sudarshan Rodriguez for M.Sc. in environment assessment & evaluation at London School of Economics.

News from Agricultural Universities

MPKV Develops New Varieties of Sugarcane and Vegetables

Mahatma Phule Krishi Vidyapeeth, Rahuri has developed new varieties of Sugarcane, Bit-

tergourd, Chillies and Turmeric. These have been recommended for cultivation in Maharashtra.

Sugarcane: Nira (Co-86032) variety matures in a period of 12 to 14 months. It is suitable for medium and heavy (deep) soils. It gives 15.70 per cent to 16.70 per cent more yield than Co-7219.

Bittergourd: Phule Green Gold (RHR. B.G. 5) is high yielder, having attractive darkgreen colour, medium long in size, pointed ridges and resistant to virus (*Kewada*) disease.

Chilly: Phule Suryamukhi (RHRC-clustering erect) is having dark green leaves, medium spreading habit, plants are more in height, fruits appear in cluster, turning towards upper-side, all fruits matures at once and easy for harvesting, high yielding than present varieties under cultivation.

Phule Sai (GCH-8) another variety of chilly is having medium long bright red fruits, dark red colour of dry chillier. It is recommended for Kolhapur-Gadhinglaj area under scarcity situation in Kharif season for 'C' level soils.

Turmeric: Selam variety of turmeric is high yielding & having more percentage of curcumin content.

WB Vice-President Visits ICRISAT

Mr Ismail Serageldin, World Bank vice-president for Environmentally Sustainable Development recently visited ICRISAT, Hyderabad. He was taken around the ICRISAT premises by the Director-General, Mr James G. Ryan along with the scientists.

The senior ICRISAT staff presented strategic plans, its research portfolio and analysis of the impact of ICRISAT research. Addressing the scientists Mr Serageldin said the Consultative Group on International Agricultural Research (CGIAR) and World Bank would extend support for the invaluable work conducted by ICRISAT for the benefit of the poor and the hungry of the semi-arid tropics.

Hind Transmission

1.00 p.m. to 2.00 p.m.

8.8.96

"New Horizons-32"

"Say It with Slides"

9.8.96

"Mean Value Theorems: Rolle's Theorems - Part II"

"Human Rights and Indian Constitution: A Discussion - Part II"

"Hurricane Below"

10.8.96

"The Art of Papiermachie"

"Genius of Leonardo"

"Brahmabandhav Upadhaya"

11.8.96

No Telecast

12.8.96

"The Week Ahead"

"The Human Development Paradigm for South Asia - Part II"

"Ground Water Recharge-Part-I"

13.8.96

"Warehouse Categories"

"Developing Inter-Personal Relationship Through Communication-II"

"Living with Health: Communicable Disease"

14.8.96

"Aquatic Weeds and Control"

Hindi Telecast

प्रातः 6.00 से 6.30 बजे तक

9.8.96

1. "कबीर वाणी भाग - II"

2. "पोलियो के खिलाफ ज़िहाद"

12.8.96

"अवकर्षित पारिस्थितिक तन्त्र भाग - I"

14.8.96

1. "होलकर छतरी वास्तुकला भाग - II"

2. "छात्रों के लिये प्रसारण माध्यम"

News from UGC

Countrywide Classroom Programme

Between 8th to 14th August, 1996 the following schedule of telecast on higher education through INSAT-ID under the auspices of the University Grants Commission will be observed. The programme is presented in two sets of one hour duration each every day from 6.00 a.m. to 7.00 a.m. and 1.00 p.m. to 2.00 p.m. The programme is available on the TV Network throughout the country.

1st Transmission

6.00 a.m. to 7.00 a.m.

8.8.96

"Career Counselling-Computer Science - Part I"

"Geo: How the Earth Came Into Being"

10.8.96

"Growing Buds.....smiling Petals "

"Puppetry-Part I: For Play"

11.8.96

"Towards Cleaner and Greener Environment - Part II"

"Living with Health: Communicable Disease"

"The Week Ahead"

13.8.96

"Bookfare-Part XII"

"The Miraculous Cosmos of the Brain : Pleasure and Pain"

BOOK REVIEW

Towards Decentralised Governance

K.S. Subramanian*

George Mathew. *Panchayati Raj, From Legislation to Movement*. New Delhi, Concept Publishing Co., 1994. Pp. 156. Rs. 200/-.

M.A. Oommen and Abhijit Datta. *Panchayats and their Finance*. New Delhi, Institute of Social Science and Concept Publishing Co., 1995. Pp. 76. Rs. 150/-.

With the enactment of the Constitution (Seventy-Third Amendment) Act, 1993, Panchayati Raj Institutions (PRIs) have become a constitutional reality and the polity can be said to have well and truly begun its journey towards decentralised governance of a meaningful and purposeful kind. The two volumes under review together constitute a significant contribution to a proper understanding of the implications of this development in two areas : i) the historical evolution of the concept of local government in India, especially after independence and the need to generate a popular movement to convert constitutional arrangements and provisions into concrete reality; and ii) the problem of Panchayat finances in the context of the principles of inter-governmental transfers in the Indian polity and the conceptual and operational issues before the State Finance Commissions in relation to Panchayat functions and finance.

George Mathew is a distinguished scholar and votary of decentralised and people-centred governance. His commitment to the cause shines through every page of his book. It is a commit-

ment which is well worth emulation given that according to another distinguished intellectual and political activist 'democracy at the central and state levels and bureaucracy at all other levels' has been the distinguishing feature of the Indian polity as envisaged in the Constitution of India enacted in 1950. The basic task, therefore, would be to usher in as much democracy as possible at levels below the state level so that people's participation in decentralised governance can become a living reality.

Mathew traces the story of evolution of local government institutions in India from the days

of community development through the Balwant Rai Mehta Committee Report, the post Nehru years of their decline and their re-emergence as a 'second generation' with the Asoka Mehta Committee Report which has culminated eventually in the seventy third and seventy fourth constitutional amendments of the nineties introducing the concept of PRI's as institutions of 'self-government'.

Mathew goes into the meaning of the concept of the PRIs as institutions of self government at some length and examines the experience of state such as Karnataka, Orissa and West Bengal. Also included are sections on the Chinese experience together with the attitude political parties have adopted towards the PRIs. The role of women in PRIs receives separate treatment. Running throughout the book is the author's concern for the need to generate a mass movement to make panchayats in India come alive, overcoming even the resis-

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Mohit Chakrabarti teaches Education and English at Visva Bharti University, Santiniketan, West Bengal.

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tance of state level elites who perceive that they have something to lose if this happens. The strength, not the weakness, of Mathew's treatment is that it is essentially empirical and not theoretical and makes a strong case for the panchayats in simple, straight forward terms without too much of "scholarly" flourishes.

The second volume reviewed here contains two masterly and brilliant essays by M.A. Oommen on 'Panchayat Finance and Issues Relating to Inter-governmental Transfers' and by Abhijit Datta on 'Finance Commissions and Restructuring of Panchayat Finances'. Unlike Mathew's presentation, these are essentially technical and professional essays which go into the nitty gritty of intergovernmental transfers and panchayat finances. The vision of Mathew is sought to be given flesh and blood by Oommen and Datta. What results is a consummate exhibition of thoroughness of scholarship and lucidity of presentation.

No reader of Mathew can afford to miss the presentations by these two distinguished authors. Those in the administration who are charged with the responsibility of working out the financial parameters of PRIs in India can best turn to this volume for advice, help and insights. The fact that PRIs today are functioning mainly as implementing agencies for central government schemes such as the JRY rather than as agencies of self government with their own financial resources (and looking into regulatory matters as well as economic planning and social development) together with the crying need to downsize the existing bureaucracy hand in hand with the emergence of PRIs with their own administrative structures is brought out clearly in both the essays. My compliments to both authors.

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THESES OF THE MONTH

A list of doctoral theses accepted by Indian Universities

BIOLOGICAL SCIENCES

Anthropology

1. Narinder Singh. Work capacity and cardiorespiratory adjustments to exercise in boys with special reference to age changes. Osmania. Dr S K Verma and Dr G L Khanna, Department of Sports Sciences, Punjabi University, Patiala and Dr D N Mathur, Deen, Faculty of Sports Sciences, National Institute of Sports, Patiala.

2. Rita. Anthropometric study of pre-school children of Chandigarh for standardisation of measurement for garments and foot wear. Punjabi. Dr L S Sidhu, Prof and Dr (Mrs) Pushpa Singal, Department of Human Biology, Punjabi University, Patiala.

Environmental Sciences

1. Ghosh, Rajkumar. Studies on physico-chemical characterisation of humic acids metal-humic acid complexation. JNU. Dr D K Banerjee, School of Environmental Sciences, Jawaharlal Nehru University, New Delhi.

2. Mahanta, Chandan. Distribution of nutrients and toxic metals in the sediments of Brahmaputra River Basin. JNU. Prof V Subramanian, School of Environmental Sciences, Jawaharlal Nehru University, New Delhi.

3. Pramod Kumar. Some aspects of acid rain formation over Delhi. JNU. Prof B Padmanabhamurty, School of Environmental Sciences, Jawaharlal Nehru University, New Delhi.

4. Rengasami, G. Studies on physicochemical characteristics and phytoplankton abundance in Adyar river, Madras. Anna. Dr P Selvapathy, Asstt Prof, Centre for Environmental Studies, Anna University, Madras.

5. Sakunthala, B. Combined toxicity of some heavy metals on banana prawn, *Penaeus merguensis* and glassy perchlet, *Ambassis commersoni* of Karwar waters. Karnatak. Dr (Mrs) K Neelakanthan, Department of Marine Biology, Karnatak University Postgraduate Centre, Kodibag, Karwar.

Biology

1. Datta, Ashnabha. A study of the environmental factors and certain biochemical studies in nasopharyngeal cancer in the North Eastern states of India. Dibrugarh. Prof (Mrs) R Handique, Department of Life Sciences, Dibrugarh University, Assam.

2. Jogulamma, C Revathi. Stress response in mammalian cells and signal transduction during heat shock. JNU. Prof Usha K Srinivas.

Biochemistry

1. Dattatreya Sama, A. Kinetic and regulatory mechanisms of monomeric flavokinase from *Vigna radiata*. Osmania. Dr J Sobhanaditya, Department of Biochemistry, Osmania University, Hyderabad.

2. Raja Gopal, Saladi Venkata. Studies on the rat brain DNases in the aging process. Andhra.

3. Ravi, K. Structure-function relationship in ribosomal protein S1 from *E.coli* and evolution of its domain structure. Hyderabad. Prof T Suryanarayana, Department of Biochemistry, University of Hyderabad, Hyderabad.

Biotechnology

1. Agarwal, Manju Rani. Characterisation of genes involved in biosynthesis of some amino acids in *Rhizobium meliloti*. Roorkee.

2. Kalingan, A E. Biotechnological production of riboflavin by fermentation of agro-industrial byproducts using *Eremothecium ashbyii*. Anna. Dr M R V Krishnan, Prof, Department of Chemical Engineering, Anna University, Madras.

3. Miriyala, Bruhaspathy. Mechanism of activation of T helper cells by interleukin-1 β peptides. JNU. Dr Santosh Kumar Kar, Centre for Biotechnology, Jawaharlal Nehru University, New Delhi.

Botany

1. Bhatt, Vinod Kumar. Systematics and ecological studies on the families Amanitaceae and Russulaceae of Garhwal Himalaya. Garhwal. Dr R D Gaur and Dr R P Bhatt, Department of Botany, Hemwati Nandan Bahuguna Garhwal University, Srinagar.

2. Deepinder Kaur. Effects of gamma radiations on growth and differentiation of *Dictyostelium*. JNU. Prof S Chatterjee, School of Life Sciences, Jawaharlal Nehru University, New Delhi.

3. Gouri, Karri. Survey of certain heavy metals in some food commodities obtained from Hyderabad vis-vis biomagnification. Osmania. Prof S H Raza, Department of Botany, Osmania University, Hyderabad.

4. Gupta, Sangeeta. Patterns of rarity and endemism in flowering plants in selected biographical regions of India and their relevance of conservation planning. Garhwal. Dr A B Bhatt, Department of Botany, Hemwati Nandan Bahuguna Garhwal University, Srinagar.

5. Kanaka Durga, V V. Studies on VAM fungi associated with *Tectona grandis* Linn f & *Terminalia arjuna* Roxb Wight

& Am. Osmania. Prof P Rama Rao, Department of Botany, Osmania University, Hyderabad.

6. Munruchi Kaur. Systematic studies on the genus *Russula* Pers from Himachal Pradesh. Punjabi. Dr N S Atri, Department of Botany, Punjabi University, Patiala.

7. Rawat, Kiran. Study of ecological functioning of certain species in Shivalik Hills. Garhwal. Dr Anil Joshi, Govt Postgraduate College, Kotdwara.

8. Sansi, Kiran. Morpho-physiological studies on *Cajanus cajan*(L) Millsp with specific reference to chemical regulation of seed vigour and seed yield. Punjabi. Dr P Kumar, Reader, Department of Botany, Punjabi University, Patiala.

9. Sharma, Ravindra Kumar. Studies on eco-systematics of rust fungi of Himachal Pradesh, India. Garhwal. Dr S N Sachan, D A V College, Dehradun.

10. Uniyal, Ramesh Chandra. Physiological and biochemical aspects of recalcitrance in tree seeds. Garhwal. Dr A R Nautiyal, Department of High Altitude Plant Physiology Research Centre, HNB Garhwal University, Srinagar.

11. Venkateshwar Goud, K. Photoregulation of enzyme induction and cell differentiation in tomato photomorphogenic mutants. Hyderabad. Prof R P Sharma, Department of Plant Sciences, University of Hyderabad, Hyderabad.

Agriculture

1. Satish Kumar. Studies on the biology of *S. tunotata* Walk and its associated natural enemies in Kangra Valley (H P). HP Krishni. Dr B K Koul, Department of Entomology, College of Agriculture, Palampur.

2. Surjeet Kumar. Studies on the development of resistance to some insecticides in hadda beetle, *Epilachna vigintioctopunctata* Fabricius. HP Krishni. Dr Jitender Kumar, Department of Entomology, Regional Research Station, Bajaura, Kullu (H P).

Zoology

1. Anil Kumar, Makkapati. Some studies on natural products for vector control. Osmania. De J Venkateswara Rao, Indian Institute of Chemical Technology, Hyderabad.

2. David, M. Effect of fenvalerate on behavioural, physiological and biochemical aspects of fresh water fish, *Labeo rohita* Hamilton. Krishnadevaraya. Dr G H Philip, Department of Zoology, Sri Krishnadevaraya University, Anantapur.

3. Janumala, Daniel Suseel Kumar. Some studies on swimming behaviour of planktonic and nektonic stages of tiger shrimp, *Penaeus monodon* Fabricius. Andhra.

4. Ramakrishna, V. Effect of kali carbonicum in relation to biochemical and histological changes in gonads of *Tilapia mossambica* Peters. Osmania. Dr G H R Sarma, Bhavans New

Science College, Hyderabad.

5. Sanjeev Kumar. Studies on the fishery biology of *Nemacheilus muthifasciatus* Day from a Garhwal Hill Stream. Garhwal. Dr M S Lal, Department of Zoology, Hemwati Nandan Bahuguna Garhwal University, Srinagar.

6. Singh, Mritunjay. Toxicological effects of drugs, alcohol and smoking on biochemical composition of human seminal fluid and sperm morphology. Veer Kunwar.

7. Vani, T. Genotoxic evaluation of lead in in vivo and in vitro test systems. Osmania. Dr (Smt) K Rudrama Devi, Department of Zoology, Osmania University, Hyderabad.

Medical Sciences

1. Bhaskaran, Shyamala. Antifertility activity of indigenous plant preparations. Bangalore. Dr R Seethalakshmi, Joint Director, Directorate of Medical Education, Govt of Karnataka, Bangalore and Dr B R Srinath, Sr Scientific Officer, Central Animal Facility, Indian Institute of Science, Bangalore.

2. Gupta, Anushree. Development of pox-virus based expression systems for B-subunit of human chorionic gonadotropin. JNU. Dr Om Singh and Prof G P Talwar, National Institute of Immunology, New Delhi.

3. Sachdeva, Geetanjali. Germline polymorphism and rearrangements of T cell receptor α and β gene segments in immunologically categorised leprosy patients. JNU. Dr R N K Bamezai, School of Life Sciences, Jawaharlal Nehru University, New Delhi.

4. Sharma, Shiv Kumar. Studies on plasma membrane proteins of normal and tumor cells. JNU. Dr M R Das, Centre for Cellular and Molecular Biology, Hyderabad.

5. Sreenivasan, Rajesh. Hematoporphyrin derivative induced photodynamic damage in brain tumor cells : Involvement of subcellular organelles. NIMHANS. Dr Nanda B Joshi, Department of Biophysics, National Institute of Mental Health and Neuro Sciences, Bangalore.

6. Venkataraman, A. Lipid, lipid peroxidation and collagen changes in myocardial lesions induced by high fat diet and immobilisation stress : Cardioprotective effects of the herbomineral drug *Anna pavala sindhooram*. Anna. Dr Gowrichandrakasan, Head, Department of Bio-Chemistry, Central Leather Research Institute, Madras.

Veterinary Sciences

1. Reeba, K V. Alterations in the neurotransmitter functions of glutamate and gaba in galactosamine induced fulminant hepatic failure and hyperammonemia. Hyderabad. Prof Ch R K Murthy, Department of Animal Sciences, University of Hyderabad, Hyderabad.

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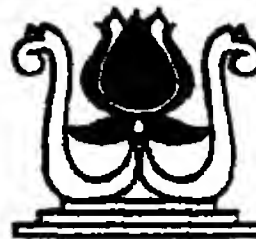
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Rs.25,000/-

Second Prize

Rs.20,000/-

Third Prize

Rs.15,000/-

As stipulated in the Code of Procedure, essays should be of 5000 words (approx) and typed in double space. Each page should be clearly numbered. Extra consideration will be given to entries citing the source of quotations/references included in the essay.

A certificate supporting the age and date of birth should be enclosed with the essay.

The Code of Procedure is available with the ICCR, Azad Bhavan, 1 P Estate, New Delhi - 110002.

21. Lecturer in Applied Physics, University Polytechnic

Qualification

Essential :

1st class Master's degree in appropriate branch of study.

IV- INSTITUTE OF AGRICULTURE

22. Professor in Agricultural Economics and Business Management

Qualification

Essential :

An eminent scholar with published work of high quality actively engaged in research. About ten years experience of teaching and/or research. Experience of guiding research at doctoral level.

OR

An outstanding scholar with established reputation who has made significant contribution to knowledge.

23. Lecturer in Agricultural Business Administration

Qualification

Essential:

Master's degree in Business Administration with atleast 55% marks or its equivalent grade and good academic record and must have qualified in NET.

Ph.D. or research work of an equally high standard and a good academic record with atleast a second class (C in the seven point scale). Master's degree in the relevant subject. Relaxation possible as per University norms.

Desirable : Knowledge of Agricultural Business Management.

VI- FACULTY OF UNANI MEDICINE, AND THEOLOGY

24. Reader in Jarahat, Department of Jarahat

Qualification

Essential :

i) Degree/Diploma in Unani Medicine from a University established by law or a Statutory Board/Faculty Examining Body of Indian Medicine or Equivalent and included in IInd schedule of Indian Medicine Central Council Act. 1970.

ii) Teaching experience in a recognised institution for five years for the post of Reader in the respective discipline.

iii) Postgraduate qualification in the discipline from the recognised institution/University established by Law.

iv) Original published papers/books on the subject.

NOTE: In case of those disciplines in which postgraduate education has not been started and candidates are not avail-

able, the compensation shall be made by the enhancement in the teaching experience as elaborated under:-

8 years for Reader in the subject concerned shall be essentially required.

25. Lecturer of Shia Theology, Women's College

Qualification

Essential :

(a) A Doctor's Degree in Shia Theology or Research work of an equally high standard and;

(b) Good academic record with first or high second class (C in the seven point scale) Master's degree in the relevant subject (Shia Theology) or Fazil of any well reputed Shia Madarsa with adequate knowledge of English or an equivalent degree of a foreign university.

26. Assistant Manager (Production), Dawakhana Tibbiya College

Scale of Pay : 2200-4000 plus allowances admissible under Dawakhana rules. However the post carry no pensionary benefit but gratuity and P.F. (Departmental contribution) shall be paid.

Qualifications

Essential:

1. BUMS/BUMSFMBBS or a graduate from a recognised Tibbiya College or M.D. (Ilmul Advia) or B.Sc./B.Pharm (approved chemist)

2. Atleast five years practical experience of old and modern system of Unani Dawasazi.

Note: The incumbent on the post shall be governed by the rules and regulations meant for Dawakhana Tibbiya College.

Note: Those who have already ap-

plied for the posts at S.Nos. 1,2,3,4,5,6,10,13, and 22 in response to Advertisement No. 3A/95-96, 4A/95-96 and 5A/95-96 dated 01.12.1995, 15.01.1996 and 15.02.1996 respectively need not apply again. They will be considered on the basis of their previous applications, if found eligible.

Prescribed application forms with instructions may be had either :

a) Personally from the Reception Counter, Administrative Block, AMU on production of Cash receipt for Rs. 25/- issued by the Cash Section, Finance Office, A.M.U., Aligarh, or

b) By post from the Assistant Registrar (Selection Committees), Aligarh Muslim University, Aligarh-202002; by sending a written request (mentioning the post, Advertisement number and date) with a self addressed stamped (Rs. 2/- envelope of 9x4" size and a crossed IPO/DD for Rs. 25/- payable to the Finance Officer, Aligarh Muslim University, Aligarh - 202002. The cover should be superscribed on the top left with Request For Employment Form'.

Complete application form along-with Cash receipt/IPO/DD for Rs. 125/- (non-refundable application fee) procured in the above manner may either be delivered personally or sent by post, superscribing on the top left of the cover the post applied for, advertisement number and date, to the Assistant Registrar (Selection Committees), Aligarh Muslim University, Aligarh-202002, so as to reach him by 31.08.1996.

Dr. H.A.S. Jafri
REGISTRAR

Indian Institute of Advanced Study
Rashtrapati Nivas, Shimla-171005

No. 3/96

Applications are invited for one post of Office Assistant (General Category) in the pay scale of Rs. 1400-40-1600-50-2300-EB-60-2600 plus allowances at Central Government rates. The applicant should be between 18 - 28 years of age on the date of application and should possess the following qualifications and experience:

Qualifications and experience: Bachelor's degree from a recognised University with 5 years experience in a Government/Semi Government organisation or a Public Sector Undertaking having dealing with establishment and accounts matters.

Applications on plain paper giving name, date of birth, address (with pin code), educational qualifications and experience and other relevant particulars supported by attested copies of certificates and testimonials should reach the O.S.D. (Administration), Indian Institute of Advanced Study, Rashtrapati Nivas, Shimla-171005 latest by August 20, 1996. Candidates already in service must apply through proper channel.

davp 903/4/96

O.S.D. (Administration)

**PUNJABI UNIVERSITY
PATIALA**

Advt.No. 42/PRO/Rect./96

Applications on the prescribed form are invited for the following posts so as to reach the Deputy Registrar (Establishment) by 20 August, 1996 :

1. PROFESSORS. Psychology-1, Sports Science-1, Mathematics-1, Dr. Ganda Singh Chair in Historical Studies-1, Anthropological Linguistics-1, History-1, Botany-1, Law-1, Commerce-1, Philosophy-1.

Specializations

Psychology : Applied Psychology/Personality.

Sports Sc. : Sports Bio-chemistry/Nutrition/Exercises Physiology.

Mathematics : Topology/Complex Analysis.

Dr. Ganda Singh Chair in P.H.S. : Modern History of Punjab. Preference will be given to the candidate who has worked in the Research Departments having experience of organising Seminars and Conferences. In addition, the candidate must have experience of editing the Journal of National and International repute.

Philosophy : Social & Political/Contemporary Western Philosophy.

Commerce : Accounting & Finance/Banking.

2. READERS : Physics-2, Chemistry-2, Pharmaceutical & Drug Research-2, Biotechnology-1, Mathematics-1, Geography-1, English-1, Commerce (CC)-1, Punjab Historical Studies-1, Education & Community Services-2, Law-4 (Including Two temporary/leave vacancies) Business Management (Damdama Sahib)-1, Computer Science (Damdama Sahib)-1.

Specializations

Physics : Experimental/Theoretical Physics.

Chemistry : Analytical/Inorganic Chemistry.

Pharmaceutical & Drug Research : Pharmaceutical Chemistry/Pharmaceutics/Pharmacology.

Biotechnology : Immuno-technology/Biochemical Engineering/Metabolic Biochemistry/Food Bio-Chemistry/Environmental Bio-technology/Fermentation Technology/Molecular Genetics.

Mathematics : Differential Geometry/Complex Analysis.

English : Critical Theory/Twentieth Century Literature/Victorian Literature.

Ph.Hist.Sty : History of Punjab. Pref-

erence will be given to the candidate who has worked in the Research Department having experience of organising Seminars & Conferences. In addition, the candidate must have the experience of Editing of Journals/Proceedings. Should have knowledge of early Curmukhi Historiography & sufficient knowledge of Oral/Local History.

Business Mgt. (Damdama Sahib) : Marketing/Finance.

3. READER/EDITOR (PUNJABI KOSHAKAR)-One

Essential : As for the post of Reader prescribed by the UGC.

Desirable : 1. M.A. and Ph.D. in Linguistics or Punjabi or English.

2. Preference will be given to the candidate having experience in Lexicography.

4. LECTURERS : Statistics-1, Biotechnology-1, Mathematics-1, Pharmaceutical & Drug Research-4 (including one for Organic Chemistry), Islamic Studies-1, Arabic-1, Economics (CC)-1, English (CC)-2, Chinese-1, Japanese-1, Spanish-1, Fine Arts-1, Law (R.C. Bathinda)-1, Business Management-4, Business Management (Damdama Sahib)-2, Philosophy-1.

Specializations

Statistics : 1. Computer Programming (One year P.G. Diploma from a University or Indian Statistical Institute).

2. Probability Theory.

3. Applied Statistics.

Biotechnology : Biochemical Engineering/Food Engineering or Fermentation Technology or Vegetable/Fruit/Cereal processing technology or Molecular Biophysics/Metabolic Biochemistry/Food Biochemistry.

Mathematics : Applied Mathematics/Functional Analysis/Topology/Complex Analysis.

Pharmaceutical & Drug Research: 1) Pharmaceutical Chemistry/Pharmaceutics/Pharmacology/Pharmacognosy.

2) Organic Chemistry-M.Sc. and Ph.D. related to Organic Chemistry.

Islamic Studies : M.A. (Religious Studies/Arabic/Islamiat (Islamic Studies) with Fazit-e-Mashraquat and Ph.D. in the area of Islamic Studies.

Arabic : Knowledge of Classical Literature. Preference will be given to those who also have M.A. in Persian/Urdu.

Economics (CC) : Micro Economic Theory/Money & Banking/Economics of Industry/Economics of Development and

Planning/Economics of Agriculture.

English (CC) : 1. Linguistics
2. Literature.

Business Mgt. : Any one of the functional areas of Business Management/Tourism Administration/Computer application to Business Management and Tourism Administration.

5. PART TIME LECTURERS IN LAW - Three (Rs. 3500/- fixed).

Qualifications : Same as for Lecturers.

6. RESEARCH ASSOCIATE: (Sports Science-1, Physics-3)

Specializations

Sports Science : Nutrition.

Physics : For one post - Theoretical Physics

For two posts - Experimental Physics.

Emoluments Slab : 2800-3300, 3300-3800, 3750-4375, 4325-5000.

Candidate could be considered for placement in any of the slabs depending upon their experience as laid down by the Syndicate.

Age : Below 45 years. In the case of women-55 years.

Duration : Three years extendable by another 2 years.

Qualifications : Candidates who have doctorate degree in the relevant subject and published work to their credit and have already shown evidence of independent research work are eligible.

7. CURATOR (Geography) - One
Grade-Rs. 2200-3900.

M.A./M.Sc. (Geography) with 55% marks.

OR

M.A./M.Sc. (Geography) with 50% marks if the candidate has obtained Ph.D degree in the relevant subject.

8. PROGRAMME ASSISTANT (COMPUTER SC. & ENGINEERING) - One
Grade-Rs. 2200-3900.

"B.Tech/B.E.(Computer Science & Engineering/Electronics/Instrumentation/Electronics Communications); OR

- M.Sc. (1st Class) with one year P.G. Diploma in Computer Science; OR

- M.Tech/M.E. (Computer Science & Engineering/Electronics/Instrumentation/Electronics Communication) OR

- M.C.A."

9. Technical Assistant (Punjabi Koshakari) - One, Grade - Rs. 1800-3200.

1. M.A. Sociology or Linguistics with 55% marks and B.A. with atleast 50% marks.

2. M.Phil./M.Litt. in Sociology or Linguistics

3. Should have passed Punjabi at B.A. Level.

4. Candidate with ability to collect field data with knowledge of lexicography will be given preference.

10. SALESMAN (Publication Bureau) - Two (One reserved for S.C.)

Grade-Rs. 950-1800

1. Matric with 3 years experience in sales and accounts with a Publishing House or a Book seller of repute.

2. Selected candidates will be required to execute a Bond for Rs. 2000/- with Sureties of two persons agreeable to the University.

11 ECG TECHNICIAN (HEALTH CENTRE) - One, Grade-Rs. 950-1800

1. Matric with Physics & Chemistry.

2. Diploma in Cardiography from a recognised Hospital.

12. UNIVERSITY SENIOR SECONDARY MODEL SCHOOL:

(a) School Lecturer Economics-1

(Rs. 1800-3200)

M.A. Economics with BT/B.Ed.

(b) School Lecturer Physics-1

(1800-3200) M.Sc (Physics) with BT/B.Ed.

(c) Trained Graduate Teachers-3 (Eng.-1, Hindi-1, SS-1) Rs. 1650-2925

B.A. with combination of subjects as approved by the Punjab Govt. from time to time and SSTC/BT/B.Ed. or Sr Basic Trained

(d) Trained Graduate Teacher (Math)-1

(Rs. 1650-2925) B.A. with Math as elective subject and B.T./B.Ed.

OR

Bachelor degree with Physics and Math 'A' course and SSTC/BT/B.Ed. or Senior Basic Trained.

(e) B.Sc./B.Ed. Teacher-1

(Rs. 1650-2925) B.Sc. (Non-Medical) and SSTC/BT/B.Ed. or Senior Basic Trained.

(f) Physical Trained Master/Mistress (DPE)-1

(Rs. 1650-2925) Graduation and degree or Diploma in Advance Physical Training Course.

(g) Physical Training Instructor (PTI)-1

(Rs. 1500-2700) Matric and Certificate Course in Physical Education from a recognised Institution/Board or Training as Instruction in National Discipline Scheme.

(h) Band Master-1

(Rs. 1500-2700) B.A., D.P.E./B.P.Ed.-IInd division.

Proficiency in Band and experience in any recognised Senior Secondary School/ Govt. School.

Preference will be given to a retired Military Band Master.

Note:

1. Candidates who had earlier applied for any of the posts of University Senior Secondary Model School, in response to Advertisement published in February, 1996, need not apply afresh. In case of other posts which were earlier advertised in February, 95, fresh application should be submitted

2. The teaching posts carry UGC pay scales. Only specializations/desirable qualifications have been given in this advertisement. Detailed qualifications as prescribed by the UGC/Syndicate will be supplied alongwith the application form.

3. Candidates must have passed Punjabi in Matriculation Examination or passed Punjabi Prabodh or Punjabi Preveshika Examination. However, if suitable candidates with requisite qualifications in Punjabi are not available the selected candidates shall have to pass any of these examinations within two years.

4. Incomplete applications and those

received after the Last date shall not be entertained.

5. The eligibility of every candidate will be determined on the basis of qualifications acquired by him upto the last date fixed for receipt of application.

6. It is not obligatory to call every candidate for interview who possesses the essential qualifications.

7. The number of posts can increase/decrease.

APPLICATION FORMS can be obtained from the Head, Publication Bureau, Punjabi University, Patiala- 147002 on payment of Rs. 30/- for teaching posts and Rs. 20/- for non-teaching posts, at the counter OR by sending a Demand Draft in favour of the Registrar, alongwith a self-addressed envelope (25 x 10 cms.) affixed with postage stamps worth Rs. 10/- for teaching posts and Re. 1/- for non-teaching posts and indicating on it the name of the post applied for.

REGISTRAR

THE MUSLIM EDUCATIONAL SOCIETY (REGD.) CALICUT-1

Date 20-7-96

WANTED

Applications are invited from qualified hands for selection to the following posts under M.E.S Collegiate Service.

Category A : Lecturers in

	Approximate No. of vacancies
1. Bio-Chemistry	2
2. Zoology	4
3. History	3

Qualification : Ist or IInd Class Masters Degree with not less than 55% marks and pass in the U.G.C. Eligibility Test for JRF Lecturership and candidates who have been awarded M.Phil or Ph.D. upto 31st December, 1993.

Candidates appointed under Zoology and History will not have any claim for appointment in the U.G.C. Scheme vacancies and have to be prepared to teach at the Pre-Degree level and will go to the Pre-Degree Category at the State scale of pay.

Age : As prescribed by the Government.

Category B : Non-Teaching Staff

1. Librarian Grade-III : Qualification, age and scale of pay as prescribed by Govt. and Universities.
No. of vacancy : 1
2. Mechanic : Passed VIIIth Std. and possess I.T.I. Certificate. Those with experience as Mechanic or fitter in a well equipped workshop for a period of 3 years is eligible to apply for the post.
Age and scale of pay as prescribed by Govt.
No. of vacancy : 1

Apply within 30 days of this advertisement with full Bio-data and self attested copies of qualifications and experience certificates and a crossed postal order for Rs. 75/- (Rupees seventy five only) in respect of teaching staff under Category A and Rs. 50/- in respect of Non-teaching Staff under Category B, being the application fee, to the General Secretary, Muslim Educational Society (Regd.), Calicut-1.

GENERAL SECRETARY

AUSTRALIAN UNIVERSITIES EXPO

University of
SydneyUniversity of
Technology, SydneyCharles Sturt
UniversityUniversity of
Canberra

Visit the AUSTRALIAN UNIVERSITIES EXPO

MUMBAI

World Trade Centre
1st Floor, 'Centrum',
Cuffe Pde
Fri & Sat, 23 & 24 August
11 am to 2 pm &
3 pm to 7 pm daily

PUNE

Holiday Inn Pune,
262 Bund Garden Road
Wednesday, 21 August 1996
11 am to 2 pm &
3 pm to 7 pm

NEW DELHI

Hyatt Regency Hotel
Bhikaiji Cama Place, Ring Road
Saturday & Sunday, 17 & 18 August
10 am to 1 pm & 2 pm to 6 pm daily

HYDERABAD

Grand Kakatiya Hotel,
Begumpet
Tues & Wed, 13 & 14 August
11 am to 2 pm &
3 pm to 7 pm daily

MADRAS

Ambassador Pallava Hotel
53 Montieth Road
Saturday, 10 August 1996
10 am to 1 pm &
2 pm to 6 pm

University of
New EnglandUniversity of
WollongongUniversity of
New South WalesUniversity of
Western Sydney

ADMISSION FEE: Rs.50

All exhibiting Universities are Australian Government funded.

Please note that no scholarships are available and that places in Medicine are confined to MBBS.

NIA

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